

kingdom of grace. Hence frequent allusions to the workings of the natural kingdom to describe the generative process or operation of the divine seed in the human soul. When we look into the teachings of Christ, we find nature and her laws made the mirror reflecting the workings of the kingdom of grace. An illustration is simply a photograph of a real idea. Hence the grain of corn is simply a photograph of the real body of Christ; and the planting and growing a photograph of his real death, burial and resurrection to new life. The natural man is taught to look through a natural instrumentality to understand the spiritual instrumentality. Hence we look through the natural body of Christ to understand the spiritual instrumentality of God the Father in redemption's plan.

It is a marked feature in the life and teachings of Christ, and also the pen of prophecy, to impress the laws and workings of the spiritual world upon the mind of man with nature's own camera. The Holy Spirit took nature's plough to cultivate the soil of the human soul for the reception of divine seed. Christ undoubtedly referred to himself as the corn of wheat. He was then standing beneath the shadow of his cross and the death knell ringing in his sacred soul, when he uttered the words of the text. Christ meant that there was a principle of life in him that could not possibly develop and become effectual only through death.

Christ passed out of the divinity of God the Father *into* the world by natural birth. He also formed relations to humanity through natural birth that could not have otherwise been formed.

He also passed out of humanity *into* the divinity of God and the eternal world by spiritual birth from the dead, the only and truly begotten of God. Here again he formed new relations with God and the world and brought life and immortality to light. Had Christ not died, been buried and raised again, he would not have gone back to God the first ripe sheaf from the sepulchre of the world's death, or the first fruits of them that slept, or already in death's embrace. For up to that morning that Christ came from among the dead, no power had ever visited the tomb to wake the slumbering atoms of the saints of the past.

It was expedient and also necessary for Christ to die and go through the grave to reach or bring back to life those already under death's seal. In this way he gained access to them and unlocked the fetters that held them under the dominion of the enemy.

Also it was expedient and also necessary for him to rise from the dead to partake in the life of all living, and those their future, and also that an opportunity might be given to all willing to accept it, to form a relation with him that would counteract the power of death and give a present hope to cheer the dying hour. Thus Paul (in Romans xiv. 9) says: "To this end Christ both died and rose and revived, that he might be the Lord of both the dead and the living."

In the corn of wheat there is a principle of life that can only develop and become effectual through planting, dissolution and

growth. The laws of the vegetable kingdom both dissolves and makes alive. The old body is dissolved to allow the principle of life it contains to come forth, and that principle takes on a new body in course of development. "Thou sowest not that body that shall be." I Cor. xv. 37. What Christ meant by the corn of wheat falling into the ground and dying was his death. He calls it a baptism, (*the Baptism of Suffering*). Matt. xx. 22, 23; Mark x. 38, 39. Christ was baptized in two forms. He was baptized in water in the Jordan *into* or *unto* the living world. The word *into eis* answers as the bridge over the river, it shows the relation between Christ and the world through the action and design of his baptism. He was baptized in death *into* or *unto* the dead world. He rose again that he might be the Lord of the living and the dead.

Hence the force of that saying "And I if I be lifted up will draw all men unto me." The death of Christ is the centre of gravity in the scheme of redemption. The sum of the matter Christ taught in the metaphor of the text is that unless he die, be buried and and rise again there would never be a resurrection, and consequently all living in death would perish. Paul declares concerning those of the past (Heb. xi. 13, 40) that they all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth. Those then by faith passed through death to Christ, and Christ through the eternal Spirit passed through death *into* them; and can we not say that those are they that came up with him at his resurrection. Here let us quote from the prophet Isaiah xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead."

In order then to receive immortality all must be drawn to, and centre in, and pass through the death of Christ (*I mean the death embodied in the flesh of Christ*) into the living Christ, (*I mean the Christ that rose from the dead*) in whom alone the principle of life dwells for the penitent sinner.

The principle of life in the corn of wheat passed through the dissolution of the old body into a new life. So in the case of those of the past, faith led them through the dissolution of the old body to Christ. Hence it might be affirmed of them, being planted through faith in death they had their hope consummated when awakened in his likeness.

Christ meant when he passed into the waters of the Jordan in his baptism, (*of the body*) that those then living and those then future to live should pass through faith in obedience to the gospel, through baptism *into* the power and efficacy of his death, and through faith rise into the living Christ. Christ in body was baptized in water, Christ in soul was baptized in death. Hence both soul and body passed from death unto life in his death, burial and resurrection. Hence those who are baptized into Christ while in the body shall in death be baptized in soul, and both soul and body shall be united in the resurrection.

Paul declares, in Romans vi., that baptism (which we do not hesitate to say but this is the baptism of the body of the penitent believer in water) is by faith into the death of Christ; for it is a likeness of the real death, burial and resurrection of Christ.

We are not baptized into the death of Christ simply, but into the life of Christ as well.

Christ then becomes the soil in which the soul of every individual penitent believer partakes of the divine nature and eternal life.

Now at this point we open the way for discussion. If the reasoning of this article be conceded what shall they do who are not baptized into the death of Christ.

The cold and lifeless questions of the non-resurrection of the wicked dead might be thrust in here. But inasmuch as sin has caused the suffering and death of Christ, God raised him again, broke the triple force of sin and planted the standard of victory at hell's very door. God did this that sin might be brought to judgement and legally and justly punished; and as sin can only be punished in man, every man must stand before the judgement seat of Christ.

The corn of wheat could only take on new life by passing into the natural soil and then it came forth with many grains. Even so Christ could only become the progenitor of a purely immortal race by death, burial and resurrection.

The principle of immortality now is in Christ, since he came from the dead; this is the idea of necessity couched in the text in regard to his death. He must die or abide alone, but now, as the Father hath life in himself so hath he given to the Son to have the same life, and hath given him authority to execute judgment, because he is the Son of Man. Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice (the voice of the authority of God the Father in Christ our King) and come forth. (John v. 27-29, Heb. v. 8-9).

Christ brought life and immortality to light in the gospel. Hence the sinner must receive that principle through the gospel. And we are baptized into his death to partake in the nature and power of his resurrection.

PLEASE READ THIS.

W. H. HARDING.

At our Annual, a committee was appointed to devise ways and means for circulating "our literature." That committee is interested in this work, but we want you to be interested in it as well, and so I am to write you all I can about this work. For my own part I have always been of a literary turn. Reading books has been my hobby. Homer, Plato, Herodotus, Augustine, Newton, Dick, Scott, Dickens, Longfellow, Hall, Campbell, etc., are my friends, and I enjoy their company very much. I have always tried to impress upon the young people the need of developing the mind. But it is not what I have done nor what I have read that I am to write about. I am to write about "our literature." A little while ago we talked about "our people," and we were glad to know we were a growing people, but we did not think much about our literature. Then we talked about "our plea; and now "our people" want to make known "our plea" by "our literature." How does that strike you?

I think we were a little mistaken. Christ's plea is for union—the union of Christians. Christ's people make Christ's plea and desire to hold up Christ instead of party or creed. Now brethren this is what we aim to do, and